



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



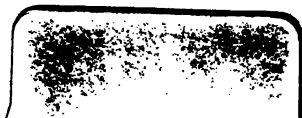
1419

f. 772



6001021590

1419. f-100









# LIMITED MONARCHY;

OR,

## RULING SELF.

BY THE

REV. J. FORDYCE.



LONDON:


T. NELSON AND SONS, PATERNOSTER ROW;  
EDINBURGH; AND NEW YORK.

1865.



## Prefatory Note.

---

 HIS little book is written with the view of being especially useful to young men, though not intended for them exclusively. Parents may perhaps find suggestions worthy of their attention. It is the fruit of a deep and growing conviction that *strong wills, rightly trained, are best fitted for the battle of life.*

J. F.



# Contents.

---

	Page
I. Introduction ... ..	5
II. Regal Faculties ... ..	10
III. Laws and Courts ... ..	15
IV. External Policy ... ..	19
V. Internal Policy ... ..	27
VI. Policy of Annexation ... ..	32
VII. Dependencies ... ..	36
VIII. Illustrations by King Solomon ... ..	42
1. A Man in Misery and a City in Ruins ... ..	43
2. The Two Heroes ... ..	44



# LIMITED MONARCHY.

---

## I.

### *Introduction.*

**D**ESPOTISM and Democracy are man's extremes. Both in most instances originate in selfishness and terminate sooner or later in oppression. Despotism is the result of grasping selfishness in the mighty few, taking advantage of the ignorance and weakness of the many. Democracy is the combined selfishness of the million aiming at an impossible equality. The former when developed either issues in hopeless bondage, or a terrible recoil; and the latter when a great emergency

arises, having many ready and anxious to rule, but few willing to obey, suffers paralysis when prompt and vigorous action is needed, not alone from the want of central power, but of patriotic support. And thus it is that when the opportunity is lost and popular passions have been roused, the rulers' timidity gives way to temerity, and men who dreamed and boasted of liberty, equality, and fraternity, give the world an example of confusion surpassing that of Babel.

Such are the two extremes in the government of nations, the golden mean is limited monarchy. Potentates and people alike have their positions assigned them by constitutional law. The throne is encircled by regal rights and well-defined responsibilities. The people are subjects, not serfs, and find that loyalty and liberty can be happily conjoined. The sovereign's will is not absolute, for peer and commoner alike have real power, and can each check the

other by veto ; and yet their influence is so nicely balanced, that neither can long, by unreasonable obstructions, oppose the other ; and thus it is that the regal and representative are so associated that, if but wisely conducted, minor jarrings in a national emergency are at once extinguished, and a vigorous executive crushes rebellion or repels the invader.

“ For the thunderbolt of concentrated strength can be  
hurled by the will of one,  
While the dissipated forces of many are harmless as the  
summer lightning.”

Happily for us we have been depicting the liberal constitution and limited monarchy under which we live ; for Britain, with all its faults, has no equal among nations for the balance and free play of its social elements ; and though some of us may long for the day when our senators, thinking less of political parties, shall care more for the real welfare of the people, none of us should seek to limit further the

regal honours that are borne so gracefully by our Sovereign Lady Queen Victoria.

Unlimited monarchy belongs to One—the Supreme Ruler of all. His is alike unlimited in duration and extent, it is at once universal and everlasting. To Him all are responsible, for though individual rebels and contumacious kingdoms may be tolerated for a time, only an early and complete submission can avert a righteous retribution.

Graduated authority and subjection, realms including realms, varying in degree from the mightiest empire to the humblest home, and all under law to the King of kings, is part of the Divine order for intelligent and responsible beings from the least to the greatest:—

“ A kingdom is an assemblage of families, and a family a small kingdom.

And the government of whole or part differs in nothing but extent.

The house where the Master ruleth is strong in united subjection ;

But and if he yieldeth up the reins, it is weak in discordant anarchy.”

One step further and we reach a yet more limited monarchy, the little kingdom of self. Many are neither magistrates nor masters, some of us have neither palace, hall, nor peasant's cot—nothing except the simply personal; yet all have ample scope for the exercise of a regal spirit in ruling self.

This idea which I propose to work out in these pages is suggested by current expressions. We often speak of self-control and self-command. Solomon portrays in few words those who rule their own spirits, and those who don't. Coleridge, often sound and always suggestive, writes as follows, "Self-superintendence! that anything should overlook itself. Is not this a paradox, and hard to understand? It is indeed difficult and to the sensualist a direct contradiction; and yet most truly does the poet exclaim,—

—' Unless above himself he can  
Erect himself, how mean a thing is man! '"



## II.

### Regal Faculties.

**T**HESE are two—the Conscience and the Will. Both are natives of self, and each has its own place and power clearly marked out in the constitution of the realm. That constitution has no exact resemblance to those of larger kingdoms, though corresponding in several respects. Take an illustration from India:—In the days of annexation of native states to our Indian empire, it sometimes happened that a province under native rule, was put into a probationary position. Divisions within the state, or injury inflicted by it on others, led to British interference. The prince was not

dethroned, he retained his palace and the insignia of royalty, as well as the nominal command of his old resources and military force; but one acquainted with the principles of the higher government, and with the language, customs, and wants of the smaller state was appointed Resident at its court, to counsel, to dictate, to report, if need be to warn, in a word virtually to control in all that was really important. He might be a wise civilian, a learned judge, or a military officer, and during his stay, whilst the native prince retained considerable power, the resident deputy had yet a virtual supremacy.

The reader will at once notice the resemblance in this to his own peculiar constitution, though the parallel is not in every respect complete. Conscience is the resident deputy of the supreme government, whilst the will is the acting and responsible ruler. They are neither of them foreigners, though the former is often



treated as an intruder. Both are natives of the realm of self.

Conscience, as Bishop Butler demonstrates, is the only faculty that asserts and vindicates its right to regulate and arbitrate at all times and in all cases, though others have too frequently an actual ascendancy. Wherever we meet a man, sane, sober, and sensible, we invariably find one whose conscience asserts its own authority; and its claims are often vigorously maintained even in the bosoms of those who disown and disregard its monitions. Whilst if any one pretend to disclaim its authority, it is mere bravado, for even in the act of denial, he cannot disbelieve and doubt it. It is a fact in consciousness, a self-asserting principle which contradicts him; he may silence or soothe it into slumber, but in due time it will assuredly vindicate its right to rule.

Its chief functions are two, *regal and judicial*, the first of which, the *regal*, is

closely connected with the will. The conscience dictates what *should* be done, the will decides what *shall* be done. The former has a rightful, the latter an actual supremacy—the will retaining a freedom of choice on which our responsibility turns. There is order when the will acts in harmony with conscience. When it is otherwise, there is anarchy and discord, guilt and fear. If thoroughly awake, conscience refuses even alternate ascendancy with other powers, and if for a season displaced or paralyzed by a rebellious will and confederate passions, it will sooner or later resume the sceptre and the sword ; or if it protest and appeal, it is to no higher faculty within or around. Conscience recognises no superior on earth, its appeal is to God. He alone is Lord of the Conscience.

Such are the two regal faculties. Be it yours to have a good conscience, neither burdened nor defiled, slumbering nor seared, but all awake and luminous for its important

functions, cleansed and purified by atoning blood, tenderly sensitive and always explicit, "A conscience void of offence toward God and man."

Seek also to have a truly royal will, most reverential toward the Sovereign of all, and yet vigorous to control in its proper sphere; a will submissive and strong—strong *because* submissive, knowing when to obey and when to rule. That head wears the crown with most dignity which is often bent to adore a higher Sovereign; and when the vessel of the state encounters a perilous storm, the trustiest hands at the helm, other things being equal, are those that have been often clasped in prayer. And so in private life the man with a kingly character is one whose will is fitted for energetic action by its meekness before a higher authority, and its conscious harmony with the will of God.



### III.

#### Laws and Courts.

**T**HE laws are of two sorts—the *written statutes* and the *common law*. The written statutes are given by the Great King. Some of them—a comprehensive code—were inscribed by himself on tables of stone; and others have been added at sundry times and in divers manners. His law is “exceeding broad,” embracing a reference to every department of our inner life, and all our relationships to those without. Conscience interprets it with a personal application; and the will’s duty is to conform to its advisings, and insist on an entire obedience from its own subordinates.

The common law refers to matters of minor importance. In regard to these the Great Sovereign has not descended to a minute legislation. Many things may be regulated or modified by custom, by circumstances, and by personal taste ; and in such matters we are permitted a liberty of choice, and the power of making bye-laws for ourselves ; seeking, however, to regulate our motives, aims, and modes of action in accordance with great principles.

The courts are also two, the Court of Common Pleas, and the High Court of Conscience. As to the first the cases are of minor importance, and the best judge, if he can be had, is Common Sense. Should any serious difficulty arise conscience permits an appeal ; but it is not always necessary to ask "questions for conscience' sake" in matters that are left open to discretion. There may be some who are kept in perpetual perplexity and frequent paralysis by magnifying unduly what in-

volves no great principle. Such persons are apt to be always hesitating, and even when clearly in the right way they walk with a trembling step. It would promote both their comfort and their usefulness, if they understood better the royal law of liberty. But in these days of too much boldness and too little reverence, the danger is in referring too seldom rather than too often to the decision of the highest authority.

There is a higher court in the realm of self, where the conscience must always preside, and here we have all the essentials of a court. Something wrong or at least doubtful has been discovered by self-scrutiny, and, being reported, a court is held. Whatever be the origin of the matter in question, even if the will be involved, it must be thoroughly sifted. Conscience in its judicial capacity is on the bench, and the faculty, passion, or whatever charged, or the will as representing self, is placed at the bar. Moral indignation is the vigorous

prosecutor, whilst self-love undertakes often too successfully the defence,—memory and consciousness giving evidence. No jury is impannelled, as all who could be summoned are interested parties. The trial is therefore a summary one, the decision is pronounced by the Judge, who is the authorized expounder of the law, and temporarily the dispenser of justice. All this is neither mere fancy nor yet a useless form. Conscience has attendant forces to follow up its judgment, diffusing after acquittal a peculiar satisfaction, and after condemnation filling the soul with shame, sorrow, and apprehension, or even remorse, until it take the suppliant's place, and finds through Jesus a free forgiveness.





#### IV.

### External Policy.

**I**N the government of nations there must be a home and a foreign policy; and if there be a want of wisdom or energy in either, its prosperity or stability is imperilled. So it is also in the government of self.

Surrounding us in this world are many realms, some sadly misgoverned, and our true policy is equally to avoid cold isolation, and unhallowed alliances, cherishing manly independence, whilst heartily ready to give, and humbly willing to receive needed help.

To prevent misunderstandings and collisions, each one should mark out, as clearly



as he can, the boundaries of his own realm, including its rights and responsibilities, so that he may never go beyond the former in his claims, nor come short of the latter in his performances. If this be wisely done, by a spirit at once sagacious and generous, the result will be doubly beneficial in marking out how limited is the sphere of our own monarchy, and how expansive the room for an overflowing charity.


*First*, There must be resolute resistance to the great usurper. Satan is a real enemy. He is *our* enemy, whether we regard him as such or not. His name may be taken to point a jest, and his doings are frequently the subject of merriment; but he possesses and wields a perilous power. He has countless wiles to ruin if he can, to injure if he can't. Remembering his malignity and his knowledge of human nature from an intimate acquaintance of nearly six thousand years, we may well watch and pray. Do more,—"Resist the devil" in whatever form he

tempts. Courageous in assault, he is a very coward in defence, "he will flee from you."

*Secondly*, There should be firmness and flexibility towards neighbours and allies. For both are essential, *firmness* to deal with contiguous states who might attempt injurious encroachments; *flexibility* to secure as far as possible social harmony. Firmness by itself may be blind obstinacy. An invariable flexibility indicates mental or moral weakness. Both are happily promoted by the laws of courtesy and honour; laws which, with few exceptions, Christianity does not abolish but confirm. With us let the combination be animated by the new life, cemented and sweetened by holy love, and regulated by Bible principles. Whilst neither firmness nor flexibility should ever be alone, the one or the other may be specially developed. Firmness should be prominent in a father, a master, or a monarch; flexibility in a subject, a servant, or a son. Among equals they are generally

of like importance, though not invariably. Be firm where others are self-willed and overbearing. Be flexible among the gentle and affectionate. When the matter at issue may call for one, or other, or both, be ready to yield what is merely personal or unimportant, but when principle is involved be as immovable as a rock. Be like the noble oak whose branches bend to the gentlest breeze, whilst root and stem are firm and erect amid the fiercest tempest.

This combination is important in all departments, from conducting the affairs of an empire to the ruling of self,amid a variety of surrounding influences. To parents and the young I would earnestly speak. Whilst many have been ruined through reckless obstinacy, a far greater number of those amiable and affectionate have been totally wrecked from their inability to say No when they knew they ought. **STRONG WILLS RIGHTLY TRAINED ARE BEST FITTED FOR THE BATTLE OF LIFE.**



The *coast defences* of our floating island on the great ocean of life demand vigilance and valour; and this not merely to resist the attack of open enemies, but also to better regulate the exports and imports. The former are chiefly *verbal*; and it is a matter of the utmost difficulty, as St. James teaches, and every thoughtful man knows, to bring the tongue, the chief exporter, under thorough control. It is so ready and so rapid that words are often uttered from momentary impulse and in defiance of all rules—words that injure others, provoke God, and bring the soul into countless troubles. The hand, too, by pen and type is a large exporter; but, having less easy egress, it is not so much engaged in the coasting trade. There is more reflection, and rules are better observed. It transports its merchandise to the ends of the earth; and if its evils are less in number than those of the lips, they are more far-reaching and permanent. Both tongue and pen need to be under the

strictest regulations, and he who is successful here has earned a good degree already. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Eyes and ears, through which we have the knowledge of good and evil, must be wisely guarded; but exact rules for all occasions cannot well be made. We all need to have information of the actual around us, to see and hear somewhat of the existent evil, that we may know our peril, and *much* of the good, that our souls may prosper and be in health. "Take heed what ye hear" and "how ye hear," says our Lord; and David prays: "Turn away mine eyes from beholding vanity." A watchful and discerning spirit must guard well the reception of the visible and audible, testing all, rejecting much, and receiving part only for reference, whilst admitting to the heart only the true and the good.

The chief entrance for *material* supplies

has to be specially provided for. An all-wise Creator has indeed done so by three senses, one within and two directly above the harbour. These would be amply sufficient were it not for evil lusts within, and unscrupulous traders without. So insinuating and ensnaring are the latter, and the former in many so strong and treacherous that these three senses require reinforcements from above and within, especially where they have been themselves engaged in a contraband traffic with the outer world. For many purposes a temperance guard well manned may suffice; but there is one set of vessels that infest these northern seas having alcohol for sale in a variety of forms, more or less dangerous, and those on board are so ingenious in making new connections, and so skilful in fostering a trade once begun, entering under the shadows of night when excluded by day; while "the goods," falsely so called, which they import are so enticing and so deadly that the only sure

way of securing immunity from this curse of our humanity is by securing the protection of nephalism, which has already done good service, and is evidently destined to do yet more. Temperance is no match for alcohol. Nothing but abstinence can exclude with certainty an evil so subtle, so ensnaring, and so deadly.





## V.

### Internal Policy.

**S**IN has so deranged the soul, and paralyzed it for what is good, that in order to ruling self effectively there must be a personal revolution, "old things passing away, and all things becoming new." All attempts without this will be partial and temporary. Reconciled to God by the one Mediator, and renewed by the Divine Spirit, we become new creatures in Christ. The mind is illuminated, the conscience delivered from guilt, the will subdued, and the heart in some degree purified. And this is not all, for now in the difficult work of self-government a really efficient power operates within, "God worketh in



us to will and to do of his good pleasure." Every faculty moved to action by and in concert with the indwelling Spirit, we may so rule self that ere long we shall "stand perfect and complete in all the will of God."

Meanwhile let us survey the provinces, physical, mental, and emotional. I do not name the spiritual as a separate province, for that is to be all-pervasive, consecrating all, and harmonizing all, body, soul, and spirit, for the service of God as our life-work, and the glory of God as our chief end.

The wants of the *physical province*, the body, must be provided for, and its activities regulated. Sanitary laws should be made and kept, for cleanliness is near to godliness. Eating and drinking are to be for God's glory by feeding God's servants for *His* work. Health should be cared for when we have it; and the means of healing used when sickness comes. The various appetites are to be wisely guided or vigorously curbed; and in a word the believer's body

is to be treated as "a temple of the Holy Ghost."

The *mental province* requires wholesome provision in substantial reading and otherwise; and each one's faculties, whether receptive, retentive, or active, are to be regulated by an enlightened conscience. Danger increases in our day from a tendency to fitful, feverish habits instead of calm, earnest, and systematic mental action. A strong will insists on the proper use both of opportunities for storing the mind, and of turning its acquisitions to practical account.

The most difficult to control is the *province of emotion*. Desires must be checked or cherished, affections inflamed, quenched or moderated, lusts crucified; all evil repressed, opposed, or uprooted, and all good nourished, invigorated, and developed. Understanding, conscience, and will, with watchfulness and prayer, are all needed here, for our aim must be a character so holy and elevated as to adorn the doctrine of

God our Saviour, a character in which holy feelings will give animation and beauty to a careful obedience.

The great principle which Dr. Chalmers eloquently unfolds of "the expulsive power of a new affection," is of inestimable value in self-government. Direct resistance to evil may be of little avail; but our minds filled and our hearts at the same time moved by pure and noble objects, evils decline from the absence of attention and nourishment, or disappear through sheer want of accommodation. Christian biography and living examples are good for these ends; but better than all besides for surpassing excellence and transforming power, is the example of Christ himself. "All we, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

So much for what is *strictly* personal; but another department of the internal policy remains which touches in various ways the

external also. I refer to the economical—the income and expenditure. Our little realm, like great empires, must have its *budget*. It may be annual, monthly, weekly, or daily, according to circumstances. Unless patrimonial inheritance or personal acquisitions provide supplies, the mind or the sinews, or both, must be taxed. Under a resolute will prudence and industry, honesty and generosity, maintain the honour of the state. This important matter, and many others, are admirably treated by Dr. Blaikie in his “Better Days for Working People,” a book which is worthy of the attention of *all* ranks. To it I refer, only remarking that those who do not need to toil for themselves are called the more to work for others; and reminding all that, in ruling the affairs of our little realm, we are responsible in everything to “the King of kings and Lord of lords.”



## VI.

### Policy of Annexation.

**R**ULING SELF is a subject for both sexes, and all ranks and ages; but I now address myself specially to young men. To you, when you have acquired the art of self-government, and your income is adequate, it may be expedient to contemplate the annexation of one worthy of your confidence, affection, and esteem, who has already learned to rule herself, whose spirit and character are in such harmony with yours that the union will be real, whose will appears to be so trained for woman's sphere as to be ready to bend, if need be, to yours; and yet so judicious as likely to act with a queenly

grace that will make your deferring to her a daily pleasure.

"A prudent wife is from the Lord;" and so the best policy is to begin with prayer; and also "continue in prayer" looking for the guidance of the unerring One. "In all thy ways acknowledge Him, and he will direct thy paths."

Prayer comes first, but not alone. Let your eyes be open and opportunities for observation improved. Decide where the dictates of a calm judgment and the promptings of the heart are in unison. Beware of the froward, the immodest, the frivolous, and the ungodly of whatever type. If you be really "the sons of God," avoid alliances with such as are only "the daughters of men," knowing nothing of the higher and spiritual life. Whatever attractions there may be of features or fortune, of sparkling wit or varied accomplishments, if the grace of God and the beauties of holiness be wanting—BEWARE!

Piety is essential. I speak to Christian young men. "Be not unequally yoked with unbelievers." Intelligence too is important. You need, in a wife, a companion and a counsellor. Common sense is of even more value than great intellect, or much knowledge for the daily duties, the countless details, and the unavoidable trials of domestic life. And not to multiply characteristics which woman should cultivate, and man must look for, let not the apostolic mark of female excellence be forgotten—"the ornament of a meek and quiet spirit which is in the sight of God of great price."

Amid the many aberrations of modern society from the Divine order, it would be well for young men to remember that "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." The domestic constitution is God's own ordinance; and his blessing cannot be reasonably expected if

one's course in life be not in thorough accordance with his will and word.

Hear "the words of Lemuel, the prophecy that his mother taught him," "Who can find a virtuous woman? for her price is above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain; but a woman that feareth the Lord she shall be praised."







## VII

### Dependencies.

**T**O some of my readers *annexation* is a memorable incident of the past, and the anniversary is one of the most notable days in their calendar. To the state of a then completed self dependencies have since been added. The realm has been for years a *family*; and it has taxed the wisdom and energy of both its heads to rule it well; if, indeed, there has been success at all in its government.

In a well-ordered household God is daily worshipped, instruction carefully imparted, and obedience secured to parental authority. Here topics and counsels multiply; but I must refer to works on family

joys and sorrows, dangers and duties; and especially to a charming little book by Dr. Islay Burns, of Glasgow, entitled "Sanctity of Home."

I confine myself here to what falls strictly within my subject, namely, that whilst parents insist on a thorough submission to their authority now, they should *prepare their children for ruling themselves afterwards*. They are to be *trained* as well as *taught*. "Train up a child in the way he should go, and when he is old he will not depart from it."

Here is a practical rule though it may seem a paradox—*A strong will should be developed, and self will subdued*. Sad mistakes are made here. One extreme is to neglect the subduing process when strength becomes stubbornness. The other is to confound strength and selfishness and in seeking to subdue both, the embryo man is crushed or paralyzed. The subject of the former *won't keep within his own place*;

but is first rebellious, and finally overbearing—the grief of his parents and a curse to society; whilst the victim of the latter *can't fill and defend his own place*; but bends and yields to invaders and tempters. Alas! he might have been a man—he is a paralytic.

Take a large number of boys remarkable for their gentleness and amiability; and an equal number with strong wills and oftener in fault. From considerable observation, at home and abroad, I do not hesitate to say that, in all probability, a greater proportion of the former than the latter will fall victims to the temptations that infest the paths of the young; and further that errors in both classes will be traceable in no small degree to mistakes, well-meant perhaps, in their training.

To prove or explain this disparity in the issues of life, in these two classes, is of less importance than to mark the errors of parents and guardians in their education.

Take the son who is gentle and amiable.

He has admirable qualities; but they want the balance of energy and decision. The boy has not the elements of the hero; but properly roused, encouraged, and trained he may become vigorous and manly. Let him however, be petted and flattered, or treated harshly, and he will almost inevitably become either conceited or effeminate; or helplessly dependent.

The strong-willed boy, with otherwise good abilities, may attain to great excellence and influence; but his education needs wisdom and firmness. Yielding too much to his strong will, the result will probably be energy misdirected, and a character eccentric and selfish. Repressing too severely may break his elasticity and enfeeble him for life; or, more likely, cause a recoil from all that is good, and make him a cross-grained man, full of prejudices, obstinacy, and bitterness.

The training of daughters is a subject

too difficult and complicated for discussing it in these pages. The remarks already made about sons may be applied to daughters; but with modification from the importance of retaining or cultivating the *womanly*, and of keeping in view their appropriate place in society as wives and mothers.

For both sons and daughters, let there be, in education, more reference than has been general hitherto to the actualities and probabilities of life; and especially let all be prepared for governing themselves by cultivating in each individual the two qualities of a regal will, in a creature dependent and responsible, namely, cheerful submission to superior authority, with thorough decision to resist the wrong and do the right. Above all let parents and teachers remember that "The fear of the Lord is the beginning of wisdom;" and that daily grace is needed in order to *serve God in ruling self*. Thus "our sons may

be as plants grown up in their youth," gathering energy as they grow in stature, and not helpless as children when they come of age; "and our daughters may be as corner-stones polished after the similitude of a palace," keeping a well-defined place in Bethel-homes; at once a bond of union, and a real support; substantial in character, as well as graceful in accomplishments.





## VIII.

### *Illustrations by King Solomon.*

**S**OLOMON was at once a prince and a poet, a writer of proverbs and a man of science, a preacher, and a painter too; and most happily does he, by a few touches, sketch a scene or depict a character. He handled the subject now before us, and has left two vivid pictures, one of success, the other of failure, in ruling self. By observation and experience, by keen analysis and wise legislation, he had mastered the subject in all its principles and details. Solomon's own biography, like his writings, abounds in models and beacons for all time. Let us look at two of the royal preacher's illustrations.

## I.—A MAN IN MISERY AND A CITY IN RUINS.

That capital of the olden time, when no city was complete without encircling walls, was strongly fortified, so fortified that but for treachery within no ordinary besiegers could have effected an entrance. Once it was noted for its wealth and influence; but now it is broken down, its nobles have deserted it, its citizens are few, its battlements are dismantled; and there it stands with shattered walls, a ruined city,—unseemly and unsafe. "*He that hath no rule over his spirit,*" says Solomon, "*is like a city that is broken down and without walls.*" In its repulsive aspect, and its insecurity in time of war, it is a fitting emblem of the man who is not fenced in by principle, and in whom the talents and professions, that in better days gave promise of something nobler, have broken down.

Does any reader find here a photograph of himself? Let this sun picture of the



#### 44 ILLUSTRATIONS BY KING SOLOMON.

sinner of three thousand years ago, true to the life even now, startle thee from thine indifference. "Thou hast destroyed thyself;" but, thus saith the Lord, "in *me* is thy help." If thou attemptest to repair and rebuild thyself, there will be another failure. Beside the Cross is the sure foundation, hasten thither, confess thy sins, and folly, and misery. Seek pardon and relief *there*, and soon, though now a ruin, thou mayest arise in symmetry and security as a monument of free, sovereign, immediate infinite grace. But look now at Solomon's second picture,—

#### II.—THE TWO HEROES.

One of them has planted the standard of his sovereign on the battlements of a great city, his fatherland rings with the story of his victories, he returns to receive his well-earned honours, and Majesty itself places on his breast the Order of Valour. The other is an upright, gentle, yet ener-

getic man, who has been engaged in a less startling enterprise. He too has been successful, but only in ruling himself; and yet Solomon pronounced him the greater hero of the two.

It could not be King Solomon's desire to depreciate the military art. Though himself a man of peace, he was son of the prince of warriors. When he says, "*He that ruleth his spirit is better than he that taketh a city,*" he magnifies the honour of conqueror as only inferior to the surpassing prowess of the man who conquers and rules himself; and if the wise man only refers to the control of the more violent passions, the honour is all the greater if the whole realm of self be thoroughly governed.

All honour to our country's brave defenders, for much as we long for a world at peace, the time is not yet come to disband our armies or dissolve our fleets; but let us reserve a higher distinction for those,

whether rich or poor, soldier or civilian, who rule themselves; for the means are holier, the work is harder, and the results are happier.

*The means are holier.* In former days, the *materiel* for taking a city were battering rams, and sharp arrows of the mighty; in these times we have all the terrors of artillery; but here the means are vigilance, self-denial, prayer, Bible reading, Sabbath keeping, and such like. Surely the means are holier!

*The work is harder.* To take a fortified city is no easy task. Leaders need daring as well as skill, and every soldier a strong arm and a dauntless spirit to fight amid sharp arrows or showers of shot. It is hard work to take possession, it may be a wounded conqueror, when streams of blood meet the eye, and the groans of the dying fall on the ear. But after all subduing and ruling self is still harder work. It requires a nobler heroism, for the difficulties

are more subtle, deceitful, and often invisible; and the victory must be accomplished in the secrecies of one's own soul. Publicity, passion, excitement give no aid here. Truly the work is *harder*.

*The results are happier.* What are the results of taking a city? Broken walls, and shattered towers; many slain and more wounded; houses burnt and families bereaved; even the victors have lost companions in arms, as well as gained a triumph and secured treasure. Good results there may be, a rebellion crushed, or a despot crushed, whilst the warriors secure for themselves an honourable place in the annals of their country. But in ruling self the results are far happier and more absorbing. These are *harmony*, distracted self reduced to order; *holiness*, the character gradually assimilated to the very image of God; and finally *heaven*, where all who through grace rule their own spirits here, shall in due time be happily translated.

Such are the vivid pictures drawn by King Solomon ; and I am reminded that the time is approaching when we shall say, "A greater than Solomon is here." "Behold ! HE cometh with clouds and every eye shall see him." Then will be the time of promotion to those who have been faithful in the service of their Saviour-king, serving him whilst ruling self. To such he will say, "Well done ! thou hast been faithful over a few things, I will make thee ruler over many things ; enter thou into the joy of thy Lord."

Meanwhile let us remember that a regal spirit should precede a coronation, that in the lesser realms within great empires, there are real rulers near whom there is neither crown nor sceptre, throne nor palace,—kings and priests unto God ; and that a brilliant destiny lies before them, their title to royalty being clear and sure, though often sorely tried whilst wanting its insignia.









